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THE WORKER'S SECRET OF UNCTION

BY

J. M. HUMPHREY

He that winneth souls is wise.—Prov. 11:30.

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This little volume
is affectionately dedicated to the
sacred memory of

Addeville and Jerry

who, though in heaven, still have
a place in memory's golden chain.

INTRODUCTION

There is not a class of men upon earth that Satan labors more incessantly to ensnare and overthrow than he does the faithful evangelist. This, however, may be due to the fact, that under God, they are more destructive to his kingdom than any other class of religious workers.

In view of the fact that he is making a special effort to overthrow and blight the influence of these godly men, we feel divinely impressed to give them in brief a few simple lessons on how to steer clear of his numberless snares, and thus retain their God-given unction and power, all the way to eternity.

These lessons, however, are by no means something that we have extracted from books, but have learned them over and over, in the tedious school of experience, for nearly twenty-five years.

We send them forth under God, praying that He may bless and use them in keeping thousands of religious workers clean, clear and free, and ablaze with holy fire.

Yours in His easy yoke,

J. M. HUMPHREY.

Feb. 26, 1919.

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The Worker's Secret of Unction

CHAPTER I

The Evangelist

"And he gave some, apostles; and some, prophets; and some, evangelists." (Eph. 5:11.)

The Bible reveals the fact that there are gradations in the ranks of heaven's magnificent hierarchy, viz.: angels, archangels, cherubim and seraphim. In reading the sixth chapter of Isaiah, it appears that the seraphim are the highest order in the ranks of heaven. The word seraphim literally means "burning ones," that is,—*all afire with God's glory.* According to the statement found in Hebrews 1:7—"Who maketh his angels spirits, and his ministers a flame of fire." The gospel minister holds this exalted position on earth, and in our judgment, if there is any class of ministers that are chief in this respect it is the evangelist. For where other ministers and gospel workers may be allowed

to run on a low tension, and keep at a moderate temperature, the evangelist is expected by every one to be all aflame with holy fire. No matter how low the spiritual temperature of a church or people may be, a marked change is expected to take place when the evangelist comes on the scene, and if for any reason it fails to do so, the evangelist has to bear all of the blame.

For these, and similar reasons, there is no class of religious workers upon earth who should live any closer and have more power with God than they.

The evangelist is expected to awaken sinners, unmask hypocrites and convict backsliders, whom the pastor, presiding-elder and bishop have been unable to reach or awaken for years.

Our chief reason for mentioning these facts, is, that the God-called evangelist may more fully realize the importance of his mission, and also, realize what God and man expect of him.

The evangelist's fire, fervor and zeal are not to be spasmodic, like that of other religious workers, but a *constant, ever increasing* flame, year in and year out. He is to be the *"fresh man"* wherever he goes. He is not to show any sign of coldness, deadness or lack of concern for souls; if so, he is immediately criticized or discounted. If he fails to have the same degree of spiritual liberty and unction that he had at a former meeting, he is at once branded as being backslidden. No person that comes to hear him is ever willing to listen to the

same sermon the second time. He is expected to have something new every time.

Thus, in order to meet these demands, he, like the seraphim, must continually live in the presence of God, keeping aflame with holy fire, and having but little concern for the things of time and sense.

"* * * Elect by God himself,
Anointed by the Holy Ghost, and set
Apart to the great work of saving men;
Instructed fully in the will divine,
Supplied with grace in store, as need might ask,
And with the stamp and signature of heaven,
Truth, mercy, patience, holiness and love,
Accredited: he was a man by God,
The Lord, commissioned to make known to men
The eternal counsels; and his Master's name,
To treat with them of everlasting things,
Of life, death, bliss, woe; to offer terms
Of pardon, grace, and peace, to the rebelled."

CHAPTER II

Leaving the Work

"It is not reason that we should leave the word of God, and serve tables * * * But we will give ourselves continually to prayer, and to the ministry of the world." (Acts 6:2, 4.)

If the pressure of an artesian well is suppressed for any great length of time, its flow will never be the same, but weaker. The same rule holds good in the evangelistic work. If a God-called and God-anointed evangelist ceases to do the work of an evangelist, and serves as pastor, book agent, solicitor, financial agent, etc., etc., he is sure to lose the following three things: *His high-class anointing, burden for souls* and *spirit of prayer.* It is true, he may manage to keep saved, but will not be of much service to himself or others. It will be with him like a farmer trying to use a railroad box-car for a farm wagon, without having a track upon which to run it. There is no marvel that men who are called to win souls make such unsuccessful business men, insurance agents, canvassers, etc. It is absolutely unsafe for a person to invest money in business propositions that are operated by this class of men. For they are Jonahs,

and the boat is sure to go down, unless they are thrown overboard.

When an evangelist returns to the work of winning souls, after having given it up for years, he, like Sampson, will awake to the fact that his strength to a great extent has departed. He will also awake to the fact, that the extraordinary help of the Spirit he once had, in expounding the word, getting new sermons, giving altar calls and instructing seekers at the altar, will have departed.

The exhortation given by God to the evangelist Redfield many years ago, still holds good in a spiritual sense with those who are called to a similar work,—*"You may live while you preach."*

"If your faith is in God hold on! hold on!
Tho' the way be thru fire and thru flood,
The flames will refine, and the gold brighter shine
And the waves bear thee onward to God.
The form of the Fourth, in the midst of the flame,
Shall protection and comfort bring;
They flourish in fire, on the floods mount the higher,
Who are trusting in Jesus their King."

CHAPTER III

Closing Meetings to Go Home

"And Barnabas determined to take with them John, whose surname was Mark * * * who departed from them from Pamphylia, and went not with them to the work." (Acts 15:37, 38.)

Among the many lessons that the evangelist has to learn, is, that he is no longer his own boss, but must continually live under the *full control of the Holy Ghost.* He dare not go here or there, without first seeking the mind of the Spirit in the matter. We do not know of an easier way of getting out of divine order and grieving the Spirit, than for an evangelist to close a meeting, where God is working and souls getting saved, to go home to see his family, attend to secular business or attend a neighbor's funeral.

While the writer continues his stay upon earth, he will never forget the awful spiritual darkness that settled upon him for three days and nights, for doing a similar thing. The meeting was at high-tide and the altar being filled with seekers every night; when he felt that he should hurry home to attend to a less important matter. It seemed

that he never did more digging and praying to get saved or sanctified, than he did to get out of that hole, and get the machinery of his soul to running freely. For some little time he did not know what caused the trouble. However, he knew that he was strangely depressed, dry and somewhat out of touch. As he waited before the Lord and kept his ear open,—listening for God's voice, He spoke the following words, in substance,—"You are no longer your own, but my property, and must therefore, go and come at my bidding." After getting back on the field, quite a few days elapsed before he struck the full-current of power and glory, that he had before spending those five days at home.

Hundreds of evangelists have closed their meetings *without God's consent,* to spend a few weeks at home with their families, and have returned to the field much weaker than they were before.

We do not want to be misunderstood at this point. It is perfectly right to go home occasionally, to rest up and be with the loved ones there. However, it must not be done without first getting a "*furlough*" from the Holy Ghost.

"Not for ease or worldly pleasure,
Not for fame my prayer shall be,
Gladly will I toil and suffer,
Only let me walk with thee."

CHAPTER IV

The Prayer Life

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (Mark 1: 35.)

The evangelist who would be a successful soul winner must above all things be a man of prayer. He must constantly live in the spirit of prayer. He can sometimes afford to neglect his studies, but can never afford to neglect communing with God. Mr. Finney expressed what a great loss it was to him to be without the spirit of prayer for a single day. Every person that was ever used of God in winning souls, spent much time in secret prayer. "Payson wore the hard-wood boards into grooves where his knees pressed so often and so long." His biographer says, "His continuing instant in prayer, be his circumstances what they might, is the most noticeable fact in his history, and points out the duty of all who would rival his eminence. To his ardent and persevering prayers must no doubt be ascribed in a great measure his distinguished and almost uninterrupted success."

"William Bramwell is famous in Methodist an-

nals for personal holiness, and for his wonderful success in preaching and for the marvelous answers to his prayers. For hours at a time he would pray. He almost lived on his knees. He often spent as much as four hours in a single season of prayer and retirement."

Sir Henry Havelock always spent the first two hours of each day alone with God.

John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. He kept a plaid that he might wrap himself when he arose to pray at night. His wife would complain when she found him lying on the ground weeping. He would reply: "Oh, woman, I have the souls of three thousand to answer for, and I know not how it is with many of them!"

Mr. Wesley spent two hours daily in prayer. He began at four in the morning. Of him, one who knew him well wrote: "He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining."

Luther said: "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day."

John Fletcher stained the walls of his room by the breath of his prayers. Sometimes he would pray all night. His whole life was a life of prayer.

"He who has learned this trade well draws at

will on sight, and with acceptance of heaven's unfailing bank."

"Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne,
Make all my wants and wishes known!
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer."

CHAPTER V

Social Visiting

"Evil communications corrupt good manners." (I Cor. 15:33.)

The evangelist who desires to retain the unction of the Holy Ghost and be his best for God at all times, cannot realize too quickly, the great harm that lurks in gossiping and social visiting. Its innocent appearance makes it the more harmful, for it catches the man of God off of his guard.

The thing in itself is not sinful, but there is something about it, when too frequently indulged in, that beclouds the soul's vision, and gets the spirit out of tune for communing with God.

In closely observing this for nearly twenty-five years, we have found it hurtful in the following ways. 1. On accepting an invitation out to dinner, preceding the afternoon or evening service, we have discovered on our return, that we had to some extent lost the spirit of prayer, and that the holy oil did not flow into the golden vessel of our soul as freely as it did before we made the calls. 2. In exchanging so many words, laughing too freely and diverting our *inward* and *upward* gaze at the Saviour, we awoke to the fact that a veil had come between our soul and His face. We could see Him, however, but not as clearly as before. 3. It is also true that too much gossip and association with the

opposite sex has a tendency to furnish the enemy with new material with which to tempt the man of God. He seems to take special pains after these occasions to bring back the old life which was crucified years ago.

The beginning of the downfall of many preachers can be tracked to the point where he yielded to too much gossiping, visiting and associating with the opposite sex. 4. A final way in which we have found too much gossiping and social visiting to be hurtful was as follows. It always seemed more difficult to strike fire in delivering the message after we had made one of these social visits than it did at other times. We also notice some difference in our concern and burden for souls. It seemed that we had in some way relaxed our hold, and was unable to *grip things* as tightly as before.

The writer has also been reproved by the Holy Spirit for going innocent sight-seeing before the series of meetings closed when conducting them in strange cities. It seems to put his spirit out of tune somehow to go beforehand.

"A charge to keep I have,
A God to glorify,
A never-dying soul to save
And fit it for the sky.

Help me to watch and pray
And on thyself rely,
Assured if I my trust betray,
I shall forever die."

CHAPTER VI

Hotel Deportment

"Walk in wisdom toward them that are without, redeeming the time." (Col. 4:5.)

Many years of careful observation have taught us that a degree of precaution was necessary in regard to our conduct in the various homes in which we stopped for entertainment. There are several things one needs to guard against: therefore for the benefit of the reader, we will mention just a few. 1. We have realized that if we were not careful we would become too sociable, and thus make ourselves common with the inmates, and thereby lose our influence with them for good. In order for them to be properly impressed by our sermons at church, it is necessary that they should first be impressed with our conduct in the home. 2. We also realize that in order to get them hungry for the blessing which we possess, we have to be careful and not let too much light on them at one time, by telling them of all the dealings of the Lord with us during our twenty-four-year walk with Him. Some workers are not wise at this point, and as a result hinder more souls than they help. 3. The next point at

which we saw it necessary to use a great deal of discretion was, not to have too much to say about our scruples along the line of eating, i. e., as to whether we ate pork or drank tea and coffee. If anything was placed upon the table that we could not eat or drink with a clear conscience, we refused it in a quiet way, without expressing ourselves. 4. The next point at which we see it is necessary to be extremely careful is, not to speak to them of our needs, or solicit money among them for any purpose. For we have long since learned that soul winning and soliciting money do not go together, but rather hinder the work of God. Numbers of preachers and gospel workers have been unwise at this point, and thereby brought disrepute upon the cause of God.

"So shall my walk be close with God,
Calm and serene my frame;
So pure the light shall mark the road
That leads me to the Lamb."

CHAPTER VII

Practice What You Preach

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (I Tim. 4:12.)

No matter how gifted or talented an evangelist may be, or how well he speaks on various subjects, unless he practices what he preaches, no lasting good will be accomplished. Therefore, for this reason he should be out and out for God, and clear-cut on all lines. It is true, there are many dogmatic points, on which Christians of various denominations differ in opinions. However, as far as possible, the evangelist should be on the safe *side* of all these points. He should not be engaged in any practice, or yoked up with anything that the general public considers wrong; if so, his ministry will be a fruitless one. Paul said, "All things are lawful unto me, but all things are not expedient." (I Cor. 6:12.)

No evangelist can be a proper representative of Jesus Christ and at the same time carry a lot of

pills, powders, plasters and medicine bottles around with him. He must believe the whole gospel.

No evangelist can conscientiously exhort his hearers to have faith and trust in God, while he at the same time has his life heavily insured.

He has no right to exhort his hearers to lay aside the world and all superfluous adornment, while he at the same time wears a gold watch and chain, gold cuff-buttons or a gold stick-pin. (I Tim. 2:9.) He should first lay aside these things himself before he exhorts others to obey the word of God. (I Pet. 3:3.)

It will be only a waste of time for him to preach against Sabbath desecration, as long as he himself rides the railroad trains, takes the Sunday paper, bathes, shaves, writes letters, gets pictures taken and buys ice cream on the Lord's day.

His instructions to parents on how to properly train their children will be treated with contempt, unless his children are well trained, well disciplined and obedient.

He might preach on *"The beauty of patience"* until he preaches angels under conviction, but if he gets upset and agitated over a baby crying in his meeting, or any trivial annoyance that may occur during the sermon, it will only be time and labor ill spent.

It will be useless for the evangelist to preach strong sermons on selfishness and self-denial, if at the same time he is guilty of crowding and shoving in order to get to the *first* dinner table, or clamor-

ing for the choicest room or cottage on the camp ground.

"Perhaps for aught of good I am unfit,
Most worthless and most useless all;
Yet make me but the meanest thing that lives
Within Thy Salem's wall.
I shall be well content, my God, to be,
Or do, or suffer aught that pleaseth Thee:
O cast me not away!"

CHAPTER VIII

Demanding a Stipulated Salary

"Freely ye have received, freely give." (Matt. 10:8.)

There is no class of religious workers in the world who should be more saintly and heavenly than the evangelist. He is set apart, anointed and sent of God, to preach *anywhere* and *everywhere*. The responsibility of lost souls is on his heart; therefore, *he must preach*. If he is shut out of the churches he will preach in the streets, and from house to house. (Acts 20:20.) The burden of lost men rests so heavily upon him at times that he would gladly give a twenty dollar bill for the privilege of delivering a gospel message in *some places*. The man who is truly called of God to the ministry, and thus has the burden of souls upon his heart, has the same feeling about the matter that Saint Paul had when he exclaimed, "Woe unto me if I preach not the gospel!" (I Cor. 9:16.)

In view of the facts mentioned above, it has always been difficult for the writer to see how many of his good brethren could demand a stipulated amount for their service. It is true, the evangelist has expenses to meet as well as other men; how-

ever, if he responds to the calls that come for his service, and leaves the financial side of the matter with God and his brethren, we verily believe his needs will all be supplied. The Lord Jesus was one of the poorest preachers that ever lived, and yet, when He was sent for He did not set any price on His service, but cheerfully responded. Notice how the record reads—"And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented, and Jesus saith unto him, *'I will come and heal him.'* " (Matt. 8:5-7.) Nothing is said about charges. Should Jesus have been one of the modern evangelists, He would have said, *"I will come for so much."*

When the servants of Cornelius came requesting Peter to come to Caesarea to hold a meeting, he did not say, *"I will go for so much."* But the Holy Ghost bade him go, doubting nothing. (Acts 11:12.) Nothing is said about traveling expenses. It was God's and the people's business to see to those things. Peter's business was to tell the "good news" without charges.

When the apostle Paul saw the Macedonian in a vision of the night, saying, "Come over into Macedonia and help us," he did not write them the terms upon which he would come, saying "So much and so much for ten days," but he went immediately, believing that *the Lord had called him there.* (Acts 16:9, 10.)

The day in which any evangelist demands a stipulated price for his services is the very day he begins to lose the unction and backslide from God. It is true, he may continue in the work for years afterward, with a degree of success. Nevertheless, like a clock, he will slowly *run down* and have nothing left but a *profession.* And any spiritual man or woman thereafter who hears him preach will detect the word *"Ichabod"* ringing in every sermon (i. e., the glory is departed).

"Gold many hunted, sweated and bled for gold;
Waked all night, and labored all the day.
And what was this allurement, dost thou ask?
A dust dug from the bowels of the earth,
Which, being cast into the fire, came out
A shining thing that fools admired, and called
A god; and in devout and humble plight
Before it knelt, the greater to the less;
And on its altar sacrificed ease, peace,
Truth, faith, integrity, good conscience, friends,
Love, charity, benevolence, and all
The sweet and tender sympathies of life;
And, to complete the horrid murderous rite,
And signalize their folly, offered up
Their souls and an eternity of bliss,
To gain them—what?—an hour of dreaming joy,
A feverish hour that hasted to be done,
And ended in the bitterness of woe."

CHAPTER IX

Blowing Your Own Horn

"Charity vaunteth not itself, is not puffed up." (I Cor. 13:4.)

Aside from the Holy Spirit, experience is the next best teacher. There is no other teacher that causes the pupil to retain so well the lesson taught.

Among the many things that experience has taught the writer, while engaged in evangelistic work here and there is, not to be *too hasty* in reporting the "great" and "wonderful" meetings or the great *success he was having.*

Some years ago before experience taught us this lesson, we were conducting a series of revival meetings in central Illinois. And on the first few nights of the meeting, seekers flocked to the altar and prayed like the house was on fire. Several professed to get through and we were having a wonderful time. So much so, that we had to hurriedly write home and tell of the *"wonderful"* meeting we were having. Every service after that was flat and unprofitable throughout the remaining part of the meeting. We prayed, preached and labored hard to bring it back to its former glory, but like

Hezekiah, we had egotistically displayed the golden vessel of the temple too quickly, and God withdrew His Spirit, as a rebuke to our evangelistic pride.

Since that time we have taken special notice at that particular point. And almost invariably, whenever God is marvelously working in a meeting, and we have too much to say about it through the mail, to the friends at home, or to outsiders, the temperature of the meeting takes a sudden drop.

The technical school of experience seems to have taught the evangelist Charles G. Finney the same lesson. We here quote from his "Lectures" (page 259), "When part of the church begin to think what a great revival they have had, and how they have labored and prayed, and how bold and zealous they have been, and how much good they have done, then the work will be likely to decline. Perhaps it has been *published in the papers,* what a revival there has been in that church, and how much engaged the members have been, and they think how high they shall stand in the estimation of other churches all over the land, because they have had such a great revival. And so they get puffed up and vain, and then they can no longer enjoy the presence of God, and the Spirit withdraws from them, and the revival ceases."

"Not so lightly, jesting spirit;
Do not trifle so with pride.
The gate of life is narrow,
There are few who enter in.

Setting God before thine eyes,
Be boldly good and wise;
Cherish grave and manly thoughts;
Buy the truth and sell it not;
To thyself and truth be true,
To thy friends be faithful too.''

CHAPTER X

Unequally Yoked

"Be ye not unequally yoked together with unbelievers." (II Cor. 6:14.)

If Satan does not succeed in getting a soul to backslide and give up the way, his next aim is to in some way get them out of divine order. It will take nothing less than the books of the judgment and the clear, undimmed light of eternity fully to reveal the great number of God's called and anointed workers who have been hindered for life at this point.

Getting married *to the wrong person, and at the wrong time,* is almost an unpardonable evil amongst religious workers. Satan does not seem to possess a more successful instrument with which to trammel, hinder, cripple, discourage and overthrow them than this.

All one has to do is to look about them to see the dire results of this giant evil. There are both young men and women all about us upon whom hundreds of dollars have been spent, preparing them for the foreign fields, but where are they now? They have laid aside their calling and yielded to

the enchanting voice of "*ease*" and married. And today they are either backslidden and living in sin, or living a tame ordinary Christian life, and thus pulling and tugging to make ends meet.

There are also highly anointed evangelists here and there throughout the country, who have been mightily used of God in other days. But since yoking up with a shallow, half-saved companion, they have been influenced to live on an *ordinary* plane and run on a lower tension. "Oh, tell it not in Gath!"

Getting married at the *wrong time* and *to the wrong person* has no doubt retarded the work of God in the home and foreign fields as much or more than the rum curse. Reader, see the millions of heathens dying in darkness, after waiting many years for the God-sent message and messenger, who turned aside to marry and never came!

We verily believe that there is no other enterprise, business proposition, or contract that a human being could enter, that would require so much prayer and waiting upon God, for His clear leading, as the one of which we now write.

"Shall the God-given hours be scattered
Like the leaves upon the plain?
Shall the blossoms die unwatered
By the dews of heavenly rain?"

CHAPTER XI

Funny Story Telling

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4: 6.)

If there is a place in the world that should be kept free from slang, jesting, light talk and funny story-telling, it is the pulpit. And there is not a class of beings between heaven and hell, who should more rudely oppose it than the man of God, the mouthpiece of eternity,—the ambassador of heaven,—the watchman on Zion's holy hill.

Can we conceive of a more ridiculous thing in the sight of God and angels than a minister of the gospel, out of whose eyes should glare eternity and whose lips should pour forth in streams of liquid fire the words of life, wasting his precious time telling funny stories?

If he has no burning message from heaven for trifling mortals, it would be better to get a pick-axe and go out digging ditches than to play with holy things.

Oh, the number of good sermons that have been spoiled on this line! Brethren, under God, let us

avoid this common evil as we would lying and stealing, for it is far too late in the day to trifle with immortal souls.

"And must I be to judgment brought,
And answer in that day,
For every vain and idle thought
And every word I say?

How careful then ought I to live;
With what religious fear;
Who such a strict account must give
For my behavior here."

CHAPTER XII

Undue Familiarity

"For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell." (Prov. 5:3-5.)

We have before us such a delicate subject that the writer hardly knows where to begin. However, he feels that his booklet would be quite incomplete without at least a short chapter on this subject.

We will begin our remarks by informing the reader of the fact that the subject before us is one of the greatest upon earth. Where drinking, gambling, swearing and stealing have slain their thousands, women have slain their tens of thousands—yea, millions! And of all the men upon earth who should be extremely careful at this point, it should be the evangelist,—the public man of God. For Satan seems to take great delight in setting snares of this nature along his pathway. He is constantly prompting some attractive woman to be uncommonly sociable by inviting him home to dinner or telling him of her family troubles.

The pathway of the man of God is strewn with these and similar traps from one end of the year to the other. Our brief experience of twenty-four years in the work of the Lord has taught us that one cannot be too careful at this point. For women who, were the evangelist unsaved, would not stop to wipe their feet upon him, will fix their eyes and affections upon him and give him a *hard run* in the spirit; and unless he rudely withstands their *untiring* onslaughts and keeps prayed *up, down* and *through,* they will surely succeed in turning him from the holy way.

The only successful way to keep victory, is to nip it in the bud by repelling the *first* and *slightest* attack, for an after remedy will come too late.

O man of God! When Satan has you upon the pinnacle of temptation at this point, hurriedly take the following retrospect, for it will help you to stand your ground.

Remember it was a woman that overthrew Adam and caused him to be turned out of blooming Eden. It was a woman that threw Sampson from the lofty tower of power and usefulness into the pit of shame and disgrace. It was a woman who put that dark blot on the history of King David that all the waters of earth will not wash away. It was a woman that stripped King Solomon of his purple robe and starry crown, and clothed him with shame and infinite contempt.

It was a woman that persuaded King Herod to behead the greatest human prophet the world ever

knew. It was also a woman that looked Peter out of countenance and caused him to deny the Lord with an oath.

O man of God! thou herald of good tidings; be careful! For a misstep at this point will bring a tidal wave of shame and disgrace, as wide as the world and immeasurable as eternity. Remember, hundreds of souls are depending on *you* being true. There is no telling how many will lose their way if you fail. O stand fast! hold on! hold out, and the crown of victory shall be yours!

"Will there be regret, my brother?
Will there be regret?
When the harvest is over,
And you stand before the Judge,
O my brother, will there be regret?"

CHAPTER XIII

How to Begin a Revival

"We then, as workers together with Him." (II Cor. 6:1.)

Our object in this chapter is to submit to the reader a few suggestions on what steps to take in beginning a revival. They are as follows: 1. If it be convenient, the pastor and his members should begin house to house prayer meetings at least one week before the evangelist arrives. This will not only revive the members and get them in working order, but will create an interest among the outsiders as well.

2. The evangelist on arriving should not begin at once to preach to the unsaved. He should begin by preaching to the children of God, either on the subject of prayer or faith. In doing this he will accomplish the following three things: 1. He will edify and strengthen the faith of the church. 2. He will, to some extent, get acquainted with his congregation, so as to know who are Christians and who are sinners. 3. He will, to some extent, make his way into the confidence of the church people. This, of course, is very necessary on the part of

an evangelist before he can succeed in having a revival.

3. His next two or three sermons should be close and heart-searching, and especially to the Christian people; so as to get them properly located. By this method he will *know* and the people will know *who are saved, who are sanctified* and *who are backslidden* at heart. This, of course, will unlock the meeting and cause some one to come to the altar for pardon, reclamation or sanctification. After this, it will be in order to direct his messages to sinners, as the Spirit leads.

4. He must not harp on one class of truth every night, but diversify his themes. That is, preach on *sin* one night, repentance one night, death one night and hell the next night, etc. It hardens sinners to preach the wrath of God to them every night.

5. The evangelist must not use his strongest messages first, but the weaker one, and thus work up to the stronger ones. For a weak message will have no effect after he has delivered a stronger one.

6. If he feels strongly impressed that God would have him deliver a certain message, he must not change it because the crowd is smaller than he expected, unless the Spirit prompts him to do so.

The writer once let a two weeks' revival meeting die on his hands because he changed *one* message to suit the crowd. By doing so, he missed God's thought, missed the game and had a dry time preaching almost throughout the entire meeting.

7. The evangelist must be careful not to spread

his subjects out too wide, trying to hit too many classes of people in one meeting. If so, he may fail to properly impress any. It will be like setting a hen on too many eggs. She will spoil them all and hatch out none. It is better not to preach to sinners, hypocrites, backsliders, justified people all in one sermon. If so, the chances are no class will be brought under conviction.

8. If the evangelist discovers when delivering his discourse that he has staked off more territory than the Spirit is helping him to cover, he should cut his sermon in half and stop while the Spirit is helping him. For there is hardly anything more destructive to the nerves of a congregation of people than to listen to a long, dry sermon.

"O everlasting Truth,
Truest of all, that's true;
Sure guide of erring age and youth,
Lead me and teach me, too!"

CHAPTER XIV

How to Give an Altar Call

"And he said unto them, Cast the net on the right side of the ship, and ye shall find." (Jno. 21:6.)

The evangelist must use lots of wisdom at this point, for many times after a good sermon has been preached the victory is lost in the altar call. It will be necessary to use a little religious strategy in giving the invitation to seekers. If in his first call he invites sinners to come forward, unless powerfully convicted, they will not respond, owing to being timid and backward. Therefore, it will be necessary first to appeal to a less timid class of his hearers. He should make his first call to *that* class of Christians who feel *a lack* and are not satisfied. This call, of course, is likely to bring at least one or two to the altar. His next appeal should be to the backsliders. If any come forward, very well. Then the evangelist can proceed to invite sinners forward, and they will most likely respond because someone has broken the spell of intimidation and led the way.

If in making his *first* and *second* appeal to *weak*

Christians and *backsliders*, no one responds, he should follow up the call by inviting any Christian father, mother, sister or friend who has an unsaved loved one in the audience to come bow at the altar for that person. To this call several are likely to respond. Of course, when three or four people are kneeling at the altar, it will not appear to the sinner to be such an awful thing, and he is most likely to come, where otherwise he would refuse.

It is a good thing sometimes for the evangelist to walk back among the congregation and invite anyone forward that he thinks may be deeply impressed. They will more likely respond to him than to anyone else. I do not mean by this, however, that the other Christians are not to go back in the audience and do personal work, for it is quite profitable at times, provided they do not tease and bore the people too much.

It is generally best that the person who delivers the message give the altar call, for they are in the spirit, whereas another man would have to work up to that pitch. And many times the meeting dies before he reaches it.

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul would reach!
It needs the overflow of heart
To give the lips full speech."

CHAPTER XV

How to Instruct Seekers

"And Philip ran thither to him (the eunuch), and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I except some man should guide me?" (Acts 8:30, 31.)

We have before us, in this chapter, the most important phase of gospel work, namely, altar service. No doubt, hundreds of earnest souls have been sidetracked at this particular point. The preaching may have been straight and doctrinal, but the defect was in the instructions received at the altar. This sad state of affairs is true not only at popular revivals, but also at some meetings conducted by the more pious people. Therefore, for this reason, I here submit the following suggestions for the earnest consideration of those who labor in the vineyard of the Master:

1. The first thing workers should do after a seeker reaches the altar is to find out where he is spiritually, and what he came forward to seek; for quite frequently a person who is backslidden, or who has never been converted, comes forward

as a candidate for sanctification. Hence, what he receives and brands as "holiness" is nothing more than conversion or reclamation. The altar is the proper place to set a person right on these lines; if he passes this station and is wrong, the chances are he will always be wrong.

2. The second thing he should be exhorted to do, is to lift up his head and pray out boldly to God. By so doing, his conviction will deepen, his desire will be intensified and the spirit of prayer will fall upon both seeker and worker. On the other hand, if he comes to the altar and buries his face in his handkerchief, the conviction will lift, the spirit of prayer will leave, and a dumb spirit will take possession of the entire service.

3. It is not well for too many workers to talk to the seeker at the same time, one telling him to "surrender" and another to "believe," while another exhorts him to "confess," and still another exhorts him to "claim it." Such conduct has confused and discouraged many an honest soul.

4. We have also found it a greater hindrance than help, to speak to a seeker about dress when he has received no light upon the subject. It is so new and strange to him that it entirely upsets him before he has prayed through.

5. Again, we sometimes make a great mistake by keeping a seeker at the altar too long. When we notice that the spirit of prayer is being lifted, we should let him retire. When an altar service is prolonged after the spirit of prayer has lifted, it

generally results in one of two things. The seeker will either grow tired and disgusted, and never come to the altar again, or else the workers, because they are tired and faint, will persuade him into a dry-eyed profession of religion without any witness of the Spirit.

6. Still another way of confusing and hindering a soul at the altar is for workers to jerk and pull him around. Of course, this may sometimes be permissible, when some individual worker is burdened for them, and feels prompted by the Spirit; otherwise, it is exceedingly hurtful.

7. The victory has been lost at many an altar service through the workers losing interest and visiting with different ones in the audience.

8. To sing an appropriate song occasionally during an altar service, to stimulate the faith of the seeker, is perfectly right, but to do so too frequently drives away the spirit of prayer. We must ever bear this thought in mind—we can not sing souls through, but must pray them through.

9. It is very, very unkind, as well as unwise for a worker to reveal a secret entrusted to his care by a seeker at the altar. There is nothing that will more quickly destroy confidence and breed contempt.

10. Every worker should strictly avoid manifesting the least degree of partiality when laboring with a soul at the altar. He should manifest the same degree of interest in the sons and daughters of others that he does in his own. To do otherwise

evidences the fact that he needs to get saved himself.

11. It is also very imprudent for workers to contradict or cross-fire each other in the presence of seekers. It has a tendency to destroy the seeker's confidence in both persons.

12. No one should be allowed to work around the altar whose life is not upright and circumspect before God and man; if such a worker is not right with God, it will destroy the influence of every good man and woman in the meeting.

13. Workers should also avoid taking hold of, or holding up the hands of a person of the opposite sex. Such conduct is hurtful and has, no doubt, paved the way to ruin for many a soul.

14. It is very imprudent for workers to have frequent private interviews with a seeker of the opposite sex. For the lack of proper precaution here, many preachers have crippled their influence and grieved God.

15. Confessions that are of a delicate nature should be made to persons of the same sex. Thousands have been led into sin and shame through "Itching Ear Gate."

"To know the Christ of God,
The everlasting Son;
To know what He on earth
For guilty man has done:
This is the first and last
Of all that's true and wise,

The circle that contains all light
Beneath, above, the skies.
Father, unseal my eyes,
Unveil my veiled heart,
Reveal this Christ to me!''

CHAPTER XVI

How to Pass the Difficult Point

"Howbeit this kind goeth not out but by prayer and fasting." (Matt. 17:21.)

In conducting revival meetings the evangelist sometimes reaches a point where everything seems to be at a standstill. For a time it will appear that no one is being affected by the message, and in the meantime sinners will seem determined not to come to the altar. This is a time when inexperienced evangelists generally get confused and discouraged. However, we are glad to be able to give them a remedy for the above mentioned circumstance. It is thus:

1. After delivering the message, instead of the evangelist giving the usual altar call, he should have the whole church come up around the altar and spend sometime in earnest prayer, that God might pour out His Spirit in a wonderful way in convicting and converting sinners, convicting and reclaiming backsliders, and sanctifying believers.

2. Next, he should proclaim a day of prayer and fasting, and request every member of the church who is present to join him. They should all lift

their hearts to God in silent prayer throughout the entire day, for a special break in the meeting. During this time of self-denial, humiliation and waiting before God, they should be careful to avoid all unnecessary visiting, light talking, self indulgence, etc.

3. On returning to the church the following night, instead of conducting the meeting in the same role, the evangelist should have a season of prayer, and then open the meeting for twenty minutes' testimony before preaching. At the close of the testimony meeting, before the sermon, it would be well to sing a good, free and easy song, and let all the people go around and shake hands with each other. Likely by this time things will begin to loosen up, and the meeting will continue in fervor and power until it closes. We have seen the Spirit of God so come upon the people that the preacher did not get a chance to preach at all. God has more than one way of defeating the enemy of righteousness.

"Pass on from strength to strength,
Faint not, nor yield;
With girded loins press on, the goal is near;
With ready sword fight God's great battle here:
Win thou the field!"

CHAPTER XVII

The Help of the Holy Ghost

"Not by might, nor by power, but by my spirit, saith the Lord of host." (Zech. 4:6.)

If one would be successful in winning souls to Christ, they must always give the Holy Ghost *first* and *chief* place. Some evangelists place too much confidence in their talent, ability and sermons, but all of these things are a complete failure aside from the Holy Ghost. There is nothing this side of heaven that will break down stubborn wills, melt hard hearts, dethrone pride and make an end of prejudice and rebellion but the power of the Holy Ghost.

It was *this* that fell upon the hard-hearted Scribes and Pharisees on the day of Pentecost, causing three thousand to be converted to God. Peter's sermon was by no means an eloquent one from the world's point of view, neither was it in accordance with the rules of homiletics, yet it mowed down the grain and brought men to Christ by the thousands.

The sermons preached by John Wesley were not strictly eloquent, but were freighted with the unc-

tion and power of the Holy Ghost, therefore they set in motion a revival that became as wide as the world and long as time.

Charles G. Finney, after tarrying for the second blessing, viz., the baptism of the Holy Ghost and fire, delivered sermons which shook three worlds and landed countless numbers upon the streets of gold.

Sammy Morris, the heathen boy, sought and obtained the Holy Ghost and instantly became a living flame of fire, and won souls to Christ on land and sea. At the time he received the Holy Ghost he did not know a single letter in the alphabet, but immediately he began preaching Jesus to the hungry multitudes in his ignorant, stammering way, and souls were mowed down before him like wheat before the scythe.

It is true, culture and refinement are all right in their places, but they will not reprove and convince men of sin, righteousness and of judgment to come. Reader, whatever you do or leave undone, see to it that you get the second blessing, viz., the baptism of the Holy Ghost and fire. It will not only be necessary to get the Holy Ghost, but *obey* and live under His control. This is the only road to success in the evangelistic field.

"O for that flame of living fire
Which shone so bright in saints of old;
Which bade their souls to heaven aspire,
Calm in distress, in danger bold.

Remember, Lord, the ancient days
Renew thy work; thy grace restore;
And while to thee our hearts we raise,
On us thy Holy Spirit pour.''

CHAPTER XVIII

How to Treat God's Promises

"I will not fail thee, nor forsake thee." (Josh. 1:5.)

The evangelist must ever keep in mind whose servant he is and the nature of his calling. He is heaven's representative upon earth. He is commissioned by the Great God of the Universe who has promised to see him through. God has also placed into his hands the Bible which is heaven's catalogue; and has also pledged His word and honor to furnish, by prompt delivery, *all* that it promises. Hence, there should not be a class of mortals upon earth who believe and rely upon the promises of God more fully than the evangelist. When a wholesale house places its catalogue in the hands of a salesman and sends him to the field, he is to *believe* and *rely* upon their promises *without wavering.*

The evangelist should never have the least doubt about God answering him, because he has the following promises in the catalogue: "He shall call upon me and I will answer him." (Psl. 31:15.) "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isa. 65:24.)

When Joshua commanded the sun to stand still,

he expected God to answer him, because He had commissioned him to do that work. When Elijah cried to the Lord to send fire upon the sacrifice, he had no doubts whatever about God answering. For he was His servant and God told him to do that work. What else would He do but answer? Elijah ordered goods that were listed in the catalogue of heaven, and God shipped them right out. He did not leave it to an angel, but, as it was a *"special order,"* He filled it Himself.

When Elisha prayed to the Lord to open the servant's eyes to behold the horses and chariots that were encircling the mountain, he expected it to be done and it was done.

When Peter addressing the lame man, said, "In the name of Jesus Christ of Nazareth, rise up and walk" (Acts 3:16), he expected it to be done because his Master who sent him said it would be done. (Mark 16:16-18.)

Reader, Peter did not have a single promise that you haven't got today. The only difference between the two of you is this, Peter *unhesitatingly* believed the promises and you do not.

O that the heralds of the gospel would *fully believe* the word of God, and stand unwavering upon each promise! If this were done, the devil would soon have to go out of business.

"God's words, not man's,
Be these thy gems and gold;
Be these thy never-setting stars,
Still radiant as of old."

CHAPTER XIX

How to Retain Humility

"Humble yourselves in the sight of the Lord, and He shall lift you up." (Jas. 4:10.)

Usually after the evangelist has been wonderfully helped of the Lord in preaching a sermon or conducting a series of meetings, the devil comes around to remind him of the fact and to throw a few bouquets at his feet. The evangelist has to be very watchful and discreet at this point or else he will accept them, admit pride into his heart and get *that* distemper called "The big-head."

In order to defeat the devil on this line we would advise that the following exercise be taken promptly after each sermon:

1. Just after the benediction has been pronounced he should slip away to his room, get down on his face before God and thank Him again and again for helping him, and thus give Him all the glory.

2. While lying there upon his face he should remind the Lord of how useless, wretched and sinful he was by nature, and of *where* He found him, and to what height He has lifted him; and also of the much grace required to keep him in that exalted place.

3. At this time it would be profitable also for the evangelist to remind Him of the many spiritual blunders and mistakes he has made in his brief Christian life. Yes, tell him, too, of the many times he has been thoughtless, hasty and negligent, and thereby grieved His Holy Spirit.

4. It would also be helpful for the evangelist to tell Him of the many things he does not know, calling His attention to some of the preachers and evangelists, who eclipse him by far from every point of view.

5. He should also confess how likely he is to be backslidden and in the depths of sin within twenty-four hours, unless God continues to sustain him by His grace.

6. He should remind Him, too, of the many dry sermons he has preached when the Spirit did not help and lift him. He should tell Him also of the time he lost his way in the labyrinth of thought, and had to take his seat amid a sea of embarrassment like a timid schoolboy.

If he will take one of these exercises after each "*wonderful sermon*" and "*glorious meeting,*" we believe he will be able to retain at least a degree of his humility.

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood."

CHAPTER XX

How to Fast

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance." (Matt. 6:16.)

We frankly admit that the above mentioned means of grace has been greatly abused by cranks, fanatics and extremists. Notwithstanding that fact, it has been a means through which God has conveyed great blessings upon His people in every age of the church. Moses fasted, Elijah fasted, Nehemiah fasted, Daniel fasted, Jesus fasted, and all the saints in every age fasted. Jesus said, some devils went not out but by prayer and fasting. Mr. Wesley said, "A man who never fasted was no more on the way to heaven than one who never prayed."

Now, for the benefit of God-fearing, conscientious souls, I herewith give a few hints on how to fast to the best advantage:

1. As far as possible, devote one certain day of the week for this pious employment, whichever one would be the most convenient.

2. What we mean by the word "fasting," in this sense, is total abstinence, namely, eating no food, nor drinking any water until your fast is ended.

3. As far as possible, it should be done in secret. We should not tell it broadcast, but do it privately; God will then reward us openly.

4. When fasting we should arrange our toilet just the same as usual by washing our face, combing our hair, cleaning our teeth, etc. We should, by all means, keep our breath from being offensive to those around us.

5. If in the morning you intend to fast until midday or evening, and if in the meantime you see food, become hungry and break your fast, remember that you have not sinned, but that you will not reap any benefit from that fast. You have yielded to the tempter to that extent, and lost the victory you might have won.

6. On your fast day you should refrain from talking any more than is absolutely necessary. Do not mistake my meaning and think that you are not to go to your employment. You are to work just the same as on any other day. To stay home and lie in bed would be to take away part of the cross from the fast.

7. God may sometimes lay it upon your heart to fast two or three days; if so, you will have to go through with it. You can not get around it and keep blessed. The difficulty in undergoing a long fast is to get through the first and second day.

8. When breaking a long fast, one should be very careful not to eat too heavily. Milk and crackers or soup and crackers or some other light diet are sufficient for the first meal.

9. When absent from home or going on a long journey, it might be wise to defer fasting until you return home. We should be careful and not get in bondage or under a strain. We should not consider ourselves backsliders because we are too busy or feel too feeble in our bodies to keep the fast day.

10. It is not using good judgment to try to fast on Sunday. It puts one under too great a strain, and handicaps one for the services.

11. It is a very unwise thing to mince or partly fast every day. This sort of conduct has caused many a good worker to break down with stomach trouble. When we are fasting we should fast, and when we are eating we should eat.

12. Experience has long since taught the writer that to take a heavy preaching service on an empty stomach did him more harm than good. It is all right to fast before the service, but it is better to eat something light before entering the pulpit. God will assist us just as much in delivering the message, if not more. At times, we have found ourselves so faint in the pulpit while undergoing a fast that we were almost exhausted before we delivered God's message.

O Lord, give us sufficient wisdom to know how to serve Thee to the best advantage!

"For I must fight if I would conquer;
'Tis not by flight that fields are won:
And I must conquer, if I would inherit
The victor's joy, and crown, and throne."

CHAPTER XXI

Clashing with a Fellow-Worker

"But avoid * * * contentions, and striving about the law; for they are unprofitable and vain." (Tit. 3:9.)

So many meetings have been either killed or crippled through a misunderstanding arising between the workers on points of doctrine. Oftentimes, they are both at fault, while at other times the committee who selected and invited the workers is at fault. Before yoking two evangelists up to conduct a meeting, the committee who has that part of the work in hand should first find out what they believe, and if the two can work harmoniously together. What pressure is frequently brought on a camp meeting through one evangelist delivering a message in the forenoon and the other flatly contradicting it in the afternoon! This manner of conduct doubtlessly makes angels weep and devils rejoice.

Even though one evangelist may be right in the position he takes. yet all such contention breeds

strife, divides the minds of the people, grieves the Spirit and cripples a meeting. Many years of careful observation have proved to the writer that sometimes it is better to let a wild, erroneous remark *quietly* pass by, than to rebut it. For many times no one else in the congregation has noticed it, but if he should jump to his feet and rebut or try to correct it, he would only confuse the minds of the people and start the ball of contention rolling.

If an evangelist while assisting in such a meeting awakes to the fact that the doctrine and ideas of his fellow-worker are such that it is absolutely necessary that he should publicly contradict him, it would be far better to excuse himself and go elsewhere, rather than give sinners, hypocrites and skeptics new material with which to oppose the cause of God.

The convictions of the writer, when caught in similar circumstances, have been rather than have a public contention and kill the meeting, to preach on other subjects that would help the congregation as a whole, and leave the *theme* of his fellow evangelist altogether untouched from the platform. Of course, if any person came to him privately, enquiring his views in the matter, he felt free to give them.

We hope the reader will not misunderstand us, and think we mean, not to publicly oppose rank error, such as Russellism, Mormonism, Christian Science, etc. What we here have reference to is

when workers disagree on *minor points.* We have no reference whatever to rank error.

"O *strife,* there's fever in thy touch,
And frenzy in thine eye;
To lose and shun thee is to live,
To win thee is to die!

Thou woundest, but thou canst not heal,
Thy words are filled with knives,
Thy hand contains the poisoned cup,
And he who drinks it dies."

CHAPTER XXII

Jonah in Troubled Waters

"And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you." (Jon. 1:12.)

The Bible contains either a character or a circumstance, that when spiritually applied, describes every stage of the Christian's experience.

Let us take a hurried glance at the character before us, from two or three points of view.

1. He is a man who was once clearly saved of God.

2. He has been called and set apart for a certain work.

3. He is in *troubled waters* and *having a hard time.* Hundreds of God's called and anointed workers are to-day in these *troubled waters.*

What is causing all the trouble with Jonah, may we ask? Has he gotten drunk, stolen a horse or robbed a bank? No! Disobedience at *one* point is causing it all. Let us observe him more closely yet.

1. On being in these troubled waters he is not only hindering himself but others also. How about this, reader?

2. The farther he went in the *wrong* direction, and the longer he remained on the boat, the more rapidly the trouble increased. If some churches, missions and business enterprises do not quickly throw "the Jonah" overboard, they will surely go to pieces. Reader, are you following your God-given calling? If not, no matter how many other *good things* you are doing, you are out of divine order. God's full blessing will never come upon your soul until you agree to that *one thing,* follow *that one calling.* Neither will there await you any reward in heaven.

The question may arise here, How shall I get out of the troubled waters?—We answer, retrace your steps as far as possible, and get back in divine order. Secondly: Renew your vows to God. This is what Jonah did. Begin *now,* to recall the early-day light and convictions and walk in them, and no matter how many whales of earthly entanglements you have gotten into, God can make them throw you out on *terra firma.*

Thirdly: Settle it to obey God at any cost, from this to the judgment. If you will do these things, reader, I assure you on the authority of God's word that He will bless and use you again. (Mal. 3:10.)

When all is on the altar
A sacrifice complete
You'll see the glory streaming
Down on the mercy seat.

CHAPTER XXIII

The School of Faith

"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew or rain these years, but according to my word." (I Kg. 17:1.)

When we come to God from back-woods of sin, our first and chief need is to be instructed how to live the life of faith. There are no exceptions; every one who gets saved must be instructed on this line. However, the nature of our life's work will have much to do with how long we remain in the school of faith.

In this entire chapter we have a beginner in the school of faith. He seems to have just arrived from the backwoods; for he was never heard of until now.

It will no doubt be of great help to the young evangelist to take special notice of Elijah's courses of study during his stay in the school of faith.

1. His first lesson in faith will be seen in verse 4. There, his divine Instructor seems to have had no regard for *common sense* and *human reason.*

If he should have acted according to the dictates of human reasons, He would have kept Elijah in the city where there were food and water; for there he would more likely have gotten something to eat. But lo, He orders him out of the city saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. (I Kg. 17:3.)

God does not lead any of his children according to the dictates of human reason, but by a new and untried way.

2. Elijah's next lesson in the divine primer will be seen in verse 4. There, a new and *unthought* of method is introduced by God; something that the prophet never dreamed of. Think of a man in a solitary desert being fed by a wild bird! Who could do such a thing but God?

Reader, fear not, God can take care of you. All you have to do is to do His bidding and He will see you through.

3. God, in order to keep faith active (in verse 6), did not send supplies for a week or a month, but sent it as he needed it, so that the prophet would not relax his grip of faith, but "*keep on believing.*"

Reader, this may account for why God does not let you get too much money ahead, it might affect your faith. The promise is—"And as thy days, so shall thy strength be." (Deut. 33:25.)

4. We notice in verse 7 that Elijah has now been in faith's school long enough to have an examina-

tion day. Here we find God testing the prophet's faith, by suddenly taking away the thing He had given him. God surely gave him the spring of water: What does He mean now by permitting it to go dry in a time like this? Did He not have power to keep it flowing? Of course He did! What was His reason for letting it go dry and causing His servant to have to look for other quarters? He no doubt was testing the prophet's faith, to see if it rested on the *spring or on Him.* So many people's faith when tested, is found to rest upon their circumstances and environments, rather than upon God. They did not awake to the fact, however, until God let their spring go dry.

5. The next lesson in the school of faith that was difficult for the prophet to learn will be seen in verse 10 when God told him to go to Zarepath, that he had commanded a widow to feed him there. No doubt the prophet thought it was some rich old Israelitish widow who had a great plenty. But when he got there and saw the *thin, ragged, hunger-bitten* woman at the gate, gathering sticks with which to cook her last meal and then yield up her life to the wolf of starvation, it was almost too much for his faith. Nevertheless, he rallied above it and mastered his *new lesson.*

6. The graduating exercises took place in verse 17, where, from the human point of view, God was not only *unwise* but *cruel.* For after Elijah had gotten located in his new quarters, and things were running smoothly, lo and behold, God comes along

and kills the widow's boy. O what an opportunity for "blind unbelief" to criticize the conduct of the Most High! The widow, however, failed to discern from her hazy view-point that God permitted it all, so as to give her a much greater revelation of His power than she had ever realized before. It also appears that Elijah was a little too short-sighted to see, that through this apparent misfortune, God was putting the *finishing touch* on his faith, and thus preparing him to be the *world's champion* in prayer.

Never before or since has any human being been permitted to lock and unlock heaven, at will, with their prayers like the prophet Elijah. The word says, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." (Jas. 5:17, 18.)

"I ask a perfect creed!
Oh, that to me were given
The teaching that leads none astray,
The scholarships of heaven.

Calm faith that grasps the word
Of him who cannot lie,
That hears alone the voice divine
Though crowds are standing by."

CHAPTER XXIV

The Popular and Unpopular Period

"And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, the gods are come down to us in the likeness of men." (Acts 14:11.) "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead." (Acts 14:19.)

It would be doing the young evangelist a piece of injustice to not inform him of the two important epochs, which to a large or small degree cross every evangelist's path. The most important thing on the part of the man of God, however, is to know how to *treat* the first one, and how to *weather* the second. The first one of these great epochs that usually comes across the path of the evangelist is, his *popular period.* This is the period in which scores of calls come from every direction, for his service. He is in great demand, at home and abroad. He is met at railroad stations by autos and reception committees, etc. He also has a crowded house to preach to every night.

During this *popular period* it would be well for him to keep the following facts in mind:

1. Just as sure as night follows day, and winter follows summer, and death follows life, an unpopular period is sure to succeed his popular one. It was so with the prophet Elijah, it was so with Jeremiah, it was so with John the Baptist, it was so with the Lord Jesus Christ and it was so with the apostles.

In order to avoid being too heavily jarred by the *unpopular* period, the evangelist should forewarn himself, by not allowing himself to become exalted over the praises and commendations conferred upon him during his popular period. It would be well for him to remember, that the same people who praised Paul and Barnabas, and called them gods at one time, a few hours later stoned Paul and left him for dead.

Those who are for us to-day, may be against us to-morrow. Kempis said, "Do not make it a matter of moment, who may be for you or against you; but let it be your business and care, that God be with you in all you do.

God protects the humble and delivers him; He loves the humble and comforts him; He bestows great grace upon the humble, and after his humiliation He raises him to glory."

The writer's advice to young workers is this, do not allow yourself to be lifted up over success and human praise; and on the other hand, do not allow yourself to be cast down over seeming de-

feat and human scorn. Keep a good conscience and God will see you through.

"Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace
To help me on to God?"

CHAPTER XXV

The Healing Service

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (Jas. 5:14, 15.)

Since no full gospel revival is complete without a healing service, we feel it our duty to give the young evangelist a few instructions on how to conduct it.

1. The first thing necessary in conducting a healing service, is to revive and stimulate the people's faith on this particular subject. This may be done by reading a few strong passages on the subject from the word of God, and by relating a few cases of divine healing that have come under your personal observation.

2. Remind and deeply impress those present, with the thought that the Christ of long ago, *is present in the meeting.* (Matt. 28:20.)

3. Remind them of the fact, that He is just *as willing* to heal them as He was the people long ago. (Heb. 13:8, Matt. 8:7.)

4. Remind them also of the fact that He *never refused to heal a single person, saint nor sinner,* during his entire stay on earth.

5. Remind them too, of the fact, that *no case is too serious;* for when upon earth, He healed the palsy, cleansed the leper, gave sight to the blind and raised the dead.

6. Remind them also, of the *only conditions* upon which they are to receive it—*"Thy faith hath made thee whole."* (Mark 5:34.) *"If thou canst believe, all things are possible to him that believeth."* (Mark 9:23.)

7. Be sure to remind them of the *kind of faith,* required to get healed, for there are two brands of faith in the Bible. The first is that which the disciples exercised in the promise of Jesus, by tarrying *until* they were endued with power from on high. This is why there is so much shallow holiness throughout the land today. They fail to use the right brand of faith, *that* which obeys the command—*"But tarry * * * until* ye be endued with power from on high." (Luke 24:49.) *This* brand of faith is known as the *bull-dog, holding-on, Jacob-faith. This* is the kind required to be saved or sanctified. The faith required to get healed, is the *venturing, risking* faith. That which *believes* the *work is done without seeing* or *feeling* it. It is the same brand that Jesus required of the withered-hand man. (Matt. 12:10.) Also of the man with the palsy (Mark 2:11); and also of the man at the pool. (Jno. 5:8.)

When people meet the conditions, by being anointed, they should *there* and *then* believe that God heals them, whether they feel any better or not. *This is the secret of getting healed.* Jesus said, "According to your faith be it unto you." (Matt. 9:29.)

"There is a word that saves the soul,
I will trust, I will trust!
It makes the sick and suffering whole,
I will trust, I will trust!

There is a word that death defies,
I will trust, I will trust!
It mounts above the grave and cries
I will trust, I will trust!"

CHAPTER XXVI

Holiness in Action

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example." (Jas. 5:10.)

The Bible is the chart which clearly points out every reef, shoal and maelstrom found in the sea of Christian life.

Satan has three ways of crowding holiness out of the world. They are as follows:

1. By stirring people up to rudely oppose it.

2. By imitating it—causing people to profess it whose lives are not in accordance with its teaching.

3. By causing its advocates to form a wrong conception of its various operations.

In this chapter our effort shall be to call the attention of the young evangelist to Bible holiness in six *God-indorsed* spheres of action. My reason for this is as follows. These days, if a person professes to be sanctified, they are expected to be so loving, soft and mealy-mouthed that they never openly rebuke sinners or take their stand against hypocrites. If a minister professes to be sanctified

wholly, he is expected to hold his peace and let the ungodly make havoc of the work of God. What an unscriptural idea!

Let us briefly notice Bible holiness with its coat of modesty laid aside, and its sleeves rolled up and at work.

1. In the sixteenth chapter of Numbers we find it contending with *fanaticism* and *wild-fire,* and thus driving them off of the field.

2. In the seventh chapter of Joshua from the tenth to the twentieth verse, we find *holiness, cleaning* house. To-day if a minister insists on turning a brother or sister out of church, who has gone wrong, he is unchristianized, and accused of not having the Spirit of Christ. What else can we expect but that the holiness movement be filled with backsliders and hypocrites, when we deal so slackly on these lines?

3. In Nehemiah 4:7-13, we find *holiness working* and *warring,* i. e., *shouting a while, and fighting sin and evil doers a while.* Holiness is not by any means all shouting and hurrah; but it also means taking the sword of the Spirit and attacking sin in high and low places.

4. We next find *holiness* in Acts 5:1-6, *publicly tearing the mask off of two* daring *hypocrites,* who had testified to a bare-faced lie, right in the meeting-house. If a holiness evangelist would do a similar thing to-day, he would be accused of being void of the *"melting,"* and the *"Spirit of*

Christ." Brethren, we do not need that kind of melting that lets wickedness flourish in the house of God, unreproved.

5. In Galatians, 2:11, behold, we find old time, apostolic, Bible *holiness withstanding a compromising brother.* Notice how the record reads—"But when Peter was come to Antioch, I withstood him to the face (not behind his back), because he was to blame." Nowadays when a minister backs up on light and goes back to some practice, or thing that he once gave up, instead of receiving a reproof from his good holiness brethren, they rather commend him for his broadness of mind. And what is worse still, many of them follow in his steps and do the same thing.

6. And last of all, and worst of all (from our modern point of view), in the second epistle of John and the tenth and eleventh verses, we find, *Old time, Second blessing, New Testament holiness,* absolutely closing the door of its home against propagators of error, and sternly refusing to give them a night's lodging or a "God bless you!"

Notice how it reads, "If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." If a person professing holiness would do a similar thing to-day they would be branded by their associated brethren as being one of the rankest kind of backsliders. May the dear Lord

open our eyes and enlarge our vision, so that we may see what holiness *will,* and will not do.

"To the gospel plow hold on! hold on!
Let the work done be thorough and deep;
From the subsoil within, the foul root of sin
Must be turned out entire and complete:
Then love, perfect love, in its fullness will grow,
And the heavenly graces shine:
Then the blade will appear, and the corn in the ear
Full and ripe for the garner divine."

CHAPTER XXVII

The Individual Heart-Talk Meeting

"Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me." (Psl. 139:23-24.)

Since it seems almost impossible to locate and help all of God's people through the sermons delivered from the pulpit, we have found it quite profitable in our evangelistic work, to have a meeting in which we could have a heart to heart talk with each individual. Of course this meeting is especially for the children of God, and is generally held some afternoon during the week, when there are not many unsaved people present.

In this meeting, the people are all to keep their seats, and the evangelist is to go around to each one, and ask them any *reasonable* question regarding their Christian experience that he thinks is necessary. We have found this to be one of the most helpful services that could be held.

Now for the special benefit of the young evangelist we will here insert some of the most general questions we felt prompted to ask the children of God, in the *individual heart-talk meeting*. Of course the questions were to be proportioned ac-

cording to the spiritual rank, age and sex of those present. They are as follows:

1. Have you the witness of the spirit that you are saved this afternoon?

2. Since your conversion, have you sought and obtained the experience of entire sanctification?

3. At the time you went to the altar to seek the second blessing, were you clear in your justified relations to God, or were you backslidden in heart, having lost your first love?

4. Did you receive an *unmistakable* witness that you were sanctified, or did you go forth professing to have the blessing without receiving the witness? Mr. Wesley in his "Plain Account," said that "None therefore ought to believe that the work is done until there is added the testimony of the Spirit, witnessing to their sanctification as clearly as to their justification."

5. Do you permit people to fault-find, criticize, backbite and speak evil of others to you, without reproving them? Remember, it is just as wrong to *accept* an evil report from others as it is to speak evil yourself. If there were no *evil hearers* there would soon be *no evil speakers.*

6. Are you contrary, contentious and argumentative in your home, or are you patient, kind and gentle?

7. Do you always take pains to speak kindly to everyone?

8. Do you ever feel jealous of your husband, wife or loved one? If so, that is a sure indication that your heart is yet carnal.

9. How do you feel when reproved? Do you take it mildly, without getting agitated or upset; or do you get excited and answer back quickly and sharply?

10. Have you the victory over every person, thing, circumstance, temper and passion that have ever attacked you along your Christian journey? This is what the word "victory" means in the Christian's vocabulary.

11. Are you careful about keeping your word, paying your bills, etc.? Have the butcher, grocer and landlord any confidence in your Christianity?

12. Do you carefully avoid using slang, and by-words? If so, you do not use any of the following expressions: *"Beat it!" "I bet you," "that's some hat!" "good-gracious-alive!" "that's going some!" "I wish these kids (children) would keep quiet!"* etc., etc.

13. Are you extravagant and wasteful? Or on the other hand, are you stingy and selfish?

14. Do you take time each day to read a portion of the word of God and pray through? And are you careful about obeying the promptings and checks of the Spirit?

15. Are you oppressive and overbearing in your home-life, or are you courteous, thoughtful and considerate? And are you more easily moved to *wrath* than to *pity?*

16. Do you at any time feel secretly proud of your talent, ability, ancestry, color or form? This

is the feeling that caused Lucifer to be thrown out of heaven and consigned to endless torment.

"Not so sternly, haughty spirit;
Lay thy loftiness aside;
From thy forehead smooth the furrow,
From thy heart pluck out the pride.

Deal gentle words to all;
Thou, too, may'st err and fall;
Be pitiful and kind,
Leave rugged words behind,
Learn meekly to reprove;
They win who speak in love."

CHAPTER XXVIII

"Harmless as Doves"

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." (Matt. 10:16.)

The Lord Jesus being perfectly familiar with nature, used many out-door illustrations in His sermons.

In order to show his evangelists what holy, harmless creatures they were to be, He called their attention to the doves.

Now it stands to reason that in order to comply with the command set forth in the text—"Be harmless as doves," it would be necessary for His servants to have some knowledge of the *nature, disposition* and *conduct* of doves. The apostles no doubt possessed this information, as doves were, likely, quite plentiful in Palestine. But for the benefit of the present-day evangelist, we will here mention a few features of the disposition and conduct of doves; since the writer was reared where they were quite numerous.

1. Doves are *defenseless creatures,* and never offer any resistance whetever. No matter how mistreated, they never defend themselves nor take their part. This seems to be perfectly in harmony with the following passages of scripture. "Whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5:39, 41.)

The servant of God can plainly see by the words here given, that he cannot have law suits, neither defend his reputation, but must leave all in the hands of God.

2. The next characteristic possessed by doves is, they are not meddlesome, *contentious* or *obtrusive,* like crows, ravens and black-birds. Oh, how this reminds us of Paul's exhortation to the Philippians, when he said, "Do all things without *murmuring* and *disputing:* That ye may be blameless and *harmless,* the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:14, 15.)

3. It is reported that a dove is so harmless and *tenderhearted* that it kills no living creature, but exists solely upon seed and grain. The writer does not infer by this statement, as some do, that it is a sin to eat meat or to kill bed-bugs, flies, vermin, etc. We believe that to be fanaticism. What we

have reference to, is the loving, gentle and saintly disposition that the child of God is to possess.

4. Doves are great lovers of solitude. They shun as much publicity as possible and live apparently on the borderland of eternity. O how this reminds us of the meek and lowly man of Galilee, who spent hours alone on the mountain communing with His Father! Reader, if you would be His disciple you must also be a lover of prayer and solitude.

To be thus harmless, everything that has a carnal tendency must be removed from our spirits, so that at all times, no matter how we are misused, our souls will remain as *clear as a diamond.*

We must not only be in possession of a *"bridled"* but a *"tamed"* tongue. One that is not only *restrained* from making sharp and cutting remarks, but so seasoned by love, that it *never feels like* scolding or saying an unkind word.

Our spirits must also be so preserved in perfect love, that they remain as *soft* as *velvet* and *even-running as a clock.* And no matter how things go, —whether school keeps or not, we are *always the same.* Thus possessing that "love which *never* faileth." (I Cor. 13:8.)

The question may arise here, how may one obtain this state of grace? We answer, seek and obtain the second blessing; namely, the *experience* of *entire sanctification* and you will have the experiences of which we write. It will place within your heart, the purity of heaven. (Matt. 5:8.) A blooming flower garden (Isa. 35:1, 2), an even

flowing river (Jno. 7:38), and an unsetting sun. (Isa. 60:20.)

"There is sunshine in my soul today,
More glorious and bright,
Than glows in any earthly sky,
For Jesus is my light."

CHAPTER XXIX

How to Renew Your Strength

"And He said unto them, Come ye yourselves apart into a desert place, and rest awhile." (Mark 6:31.)

As the reaper frequently finds it necessary to take his scythe to the grindstone and the railroad engineer finds it necessary to run his engine into the round-house for inspection, cleaning, oiling, and rekindling a new fire, so must the man of God. He should turn aside, at least once a year, into a solitary place and devote two or three days to prayer, fasting and waiting before God. There is something about public life that has a tendency to cool one off and make them shallow. Therefore, in order for the evangelist to keep red-hot and uncompromising, it will be necessary to turn aside for the following purposes.

1. He should turn aside so as to get quiet before God and have Him unfold His word and reveal the deep things to his soul anew.

2. During this period of waiting before Him he, like the railroad engineer, should carefully inspect his life, and see if he has let down or compromised

on any line. Next, see if he has yielded to the love of money or become unduly attached to any woman.

3. While being turned aside, he should intreat the Lord to give him a baptism of *sanctity,* and thus, more perfectly regulate his tongue. For in having to talk so much as he goes here and there, he sometimes finds himself speaking when it is not necessary, and on subjects not strictly edifying to the hearers.

4. It will be helpful also, during his period of waiting, to intreat the Lord to keep the charm of the world perfectly broken off from his soul; for as he goes from city to city and continent to continent,—seeing so many attractive things, there is danger of becoming ensnared by some of them.

Lastly, he should intreat the Lord to re-unctionize and baptize him afresh with the Holy Ghost and fire. (Psl. 92:10, Acts 4:24, 31.)

"Thy fullness needs my want,
Thy wealth my poverty;
Thy healing skill my sickness needs,
Thy joy my misery.

Thy strength my weakness needs,
Thy grace my worthlessness;
Thy greatness needs a worm like me
To cherish and to bless."

CHAPTER XXX

Beware of Slander!

"Whoso privily slandereth his neighbor, him will I cut off." (Psl. 101:5.)

We feel that this little volume would be quite incomplete without, at least, a short chapter on this all-important subject.

Webster says, "Slander is a false and malicious report."—Slander is an offense against reputation. A dog may be ever so sane, but if a man should exclaim, *"Mad dog! Mad dog!"* it would change the opinion of the public and instantly endanger the dog's life.

According to the Bible, slander includes whispering, backbiting, evil-surmising, tale-bearing, babbling, tattling, *evil-speaking, defaming, bearing false witness, judging uncharitably, raising false reports, repeating matters.*

Slander is the most common evil among religious people to-day for three reasons.

(A) It is not properly classified. In Paul's letter to the Romans, he classes *backbiting* and *whispering* with fornication, murder and every other evil work. Observe how it reads, "And even as

they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; *Whisperers, backbiters,* haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.'' (Rom. 1:28-31.) If people would awake to the fact that slander is as great a sin as adultery, it would, to a great extent, disappear from our ranks.

(B) A second reason why slander is so common among us, is because those who are found guilty of slander, are not held to the same radical form of confession and restitution, as those found guilty of lying, stealing, and committing adultery. If a brother or sister is found guilty of these things, they are forbidden to testify, pray, preach or take any part in religious services, whatever, until they have confessed it to God and man, deeply repented and prayed through. The slanderer should be held to a similar form of repentance.

(C) The next reason why slander is such a common malady among religious people, is because they have such a meager conception of the value of reputation. ''Slander is the greatest of crimes: It is worse than murder, it is worse than theft. The thief gains something by his theft, the slanderer gains nothing. Is there, or can there be, any comparative value between money and reputation? Reputation is the foundation-stone of influence and usefulness—it is the door to society.

Destroy a man's reputation and he is cut off from his fellows, cut off from his family, and God's designs are defeated. Xenophon said three persons were injured by every slander: 1. The slanderer, by reflex influence. 2. The person who listens to it. 3. The person slandered. Could the slanderer but realize, that he inflicts an incurable wound and sends a fellowbeing halting to the grave, he would, doubtless, slander no more. How cruel and inhuman a person would be to hinder a struggling, drowning man from rising and swimming to shore. Every slanderer commits a similar offense.

I shall now mention some of the most common ways of slandering a fellow creature.

1. The first way of committing this serious offense, is to express to others, our *bad opinion* of an absent person,—that is, to express what we have *thought, suspected* or *feared* concerning them. A similar expression has started the wheel of slander revolving in a thousand minds, and placed a discontent on more than a million good men and women. O be careful *what* you say, *how* you say it and *where* you say it, lest by a thoughtless expression, you sink a soul, to rise no more!

2. To *unnecessarily* mention the faults of an absent person, is a second way of being guilty of this gross offense. It may be necessary in some instances to mention the faults of an absent person to rectify a matter or prevent a greater evil, says Mr. Wesley, but to do so otherwise, is a rank violation of the two following commandments—"To

speak evil of no man.'' (Tit. 3:2.) ''Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you.'' (Eph. 4:31.)

3. Still another way of becoming a slanderer, is when a person unnecessarily creates suspicion in the mind of another, regarding the *sincerity, honesty* and *uprightness* of an absent person. The man or woman who does this is guilty of destroying the reputation and influence of their neighbor, and thus becomes a violator of the ninth command, —''Thou shalt not bear false witness against thy neighbor.'' (Exd. 20:16.)

4. A fourth way of committing this gross offense, is to tell the most objectionable part of anything affecting the reputation of another, and omit the less objectionable; whereas, if both sides of the matter were clearly explained and set in the proper light, the person concerned would not be so severely censured. If we should place all of the blame upon another, when at the same time we were conscious of being somewhat faulty in the matter, we would be to that extent slandering our neighbor.

5. A person is also a slanderer who makes a practice of carrying news, repeating rumors and circulating evil reports, viz.: who has backslidden, who is cooling off; what churches have had a lawsuit, a split, etc., etc.

6. A final way of becoming guilty of slander, is to speak of a person's faults to others before speak-

ing to them. How unfair it is to condemn a man before having heard his side of the case, and thus giving him a chance to clear himself! Even the unsaved judges will not condemn a man until they hear his side of the case.

The Bible says—"Moreover if thy brother shall trespass against thee, go and tell him his fault *between thee and him alone:* if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." And even to a publican, we owe the "Golden Rule."

Reader, will the sorrowful eyes, and the accusing, tearful, troubled gaze of a slandered fellow-being, haunt you on your death-bed, and fill your last hours with regret?

"Good name, in man and woman,
Is the immediate jewel of their souls.
Who steals my purse, steals trash, 'tis something, nothing;
'Twas mine; 'tis his, and has been slave to thousands.
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

CHAPTER XXXI

How to Get New Sermons

"Thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isa. 58:11.)

Among the many scarce articles to be found in the pulpit world now days, *new sermons* seem to be the rarest. Both saints and sinners have become threadbare by listening so frequently to preachers hashing and re-hashing over the same old sermons that they have heard from childhood, with but little variation. This ought not to be, for if a preacher continues to live in the Spirit he will as naturally outgrow his old sermons and early-day thoughts, as a healthy child will out-grow its baby-clothing. Every sermon that he preaches should be as refreshing as water from a spring. It is true, he may use the same text but it will be clothed with new thought and new inspiration.

Now for the benefit of the reader, we are taking the liberty to here insert the method of a minister whom we have known for many years for getting new sermons.

He made it a point to live extremely close to

God, by carefully walking in all known light, and living in an atmosphere of prayer and praise. He was no recluse, however, he spent much time alone in prayer and meditation.

He always endeavored to live under the strictest discipline of the Holy Spirit,—carefully watching his words and thoughts; also, promptly heeding the checks, and promptings of the spirit of God.

He rose early in the morning to commune with God. He also spent the greater part of the forenoon *reading* and *re-reading* the deepest religious books that he could find. He had no relish whatever for light, trashy, religious literature, but sought the cream of thought, both in prose and verse. His soul seemed to frequently perch on piety's highest hill and listen to the songs of saints and angels, in the glory land. There were times when it seemed that he was all but in heaven.

Wherever he went, night or day, he always kept his ear and eye open to God, listening and looking for a new sermon. When he read a book he sought it there; when he looked out upon the grasses, foliage and flowers he sought it there; when he sat on the margin of the winding brook, listening to the murmuring waters he sought it there; when on the seashore, gazing upon the restless main, he sought it there; when strolling through the walks and squares of the lonesome city of the dead, he sought it there; and when gazing into the blue vault upon the king of day and queen of night, he also sought it there. At all times and places, he was on the

look-out for new thoughts from God, for song or sermon matter. There were times when a million suns seemed to be shining upon him.

He would sometimes carry a pencil and tablet with which to jot down the new thoughts that fell from heaven on his soul. He would sometimes say, there was something in his soul, so akin to heaven that he found it difficult to remain on earth.

"I quit the battlefield of life,
I give my sword to thee;
It is thy father's, father's sword,
It leads to victory.

I leave the warfare and the work,
The watching and the way,
For thee to finish, when this head
Rests on its couch of clay.

Go, then, fill up with useful deeds
Thy threescore years and ten,
Till he who bade thee rise and work,
Bids thee lie down again."

THE END

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